

# The Christian Herald.

VOL. IX.

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No. X.

## Miscellany.

### MEMOIR OF MR. JOHN WITHINGTON.

THE name of WITHINGTON, is dear to many Christians in our city, and elsewhere, and peculiarly so to those with whom he was associated as an officer in "the Society for promoting the Gospel among Seamen." He was one of the building Committee of the Mariners' Church, and took an early and active part in the labours of that Society.

The Baptist Magazine, published at Boston, contains a memoir of our worthy friend and associate, which it gives us pleasure to transcribe for our pages.

THE changes which take place in our family connexion, and in other important relations of life, are frequently of such a character as to be wholly above our comprehension. Perhaps in nothing do we feel our ignorance more, than when we see persons in the midst of usefulness suddenly removed from the earth. When we inquire why the righteous are taken away, who were eminent for their active piety and benevolence, while the unrighteous are permitted to remain as cumberers of the ground, we can find nothing that will fully satisfy us, except the persuasion, that "the Lord reigneth;" and though "clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." It is hoped that those who are cast down by the repeated bereavements they have experienced, will find consolation in a belief of the overruling Providence of God. Though his way is in the sea, and his path in deep waters, yet he sitteth on the throne judging right. He knows when it will be most for his own glory, and best for his church, to advance his faithful servants to holier and happier stations in the invisible world.

These reflections have been occasioned by the decease of a very highly respected friend. We had scarcely performed the mournful task of furnishing our readers with a sketch of the life and character of Mr. Cauldwell, when we received the intelligence, that another officer of the same church, with whom he had enjoyed habitual and unreserved intimacy for more than twenty years, had also breathed his last, in the hope of a happy immortality through our Lord Jesus Christ.

MR. JOHN WITHINGTON, was born in the parish of Hatton, Shropshire, England, July 14, 1766. We have not been able to learn what

were the particular circumstances which distinguished his early years. But when a young man, he was led by divine Providence to choose a place of residence in the city of London. He had not been there long, before he heard many remarks on the character and preaching of the late Rev. W. Romaine. Actuated by motives of curiosity, he thought he would for once, at least, hear this singular person preach. Nor was his attendance on the "Rector of St. Ann's church" in vain. He who went without any concern for the salvation of his soul, returned home to pray. He had heard a man, who described to him his true character, and the nature and end of his pursuits. He now saw and felt that he was a sinner; and was apprehensive that he must endure for ever the righteous displeasure of God. In this state of mind he continued some time, when it pleased the Lord to make known to him the way of salvation by Jesus Christ. While under deep convictions of sin, he was enabled one evening, when alone, to wrestle with God in prayer, and he had such a manifestation of pardoning mercy to his soul as filled him with joy and peace. The person and work of Christ appeared to him so glorious, that all his doubts and fears vanished, and he was assisted to rely on him alone for salvation.

Although he felt a strong attachment to Mr. Romaine as his spiritual father, and often heard him preach with delight, yet he could not, for conscientious reasons, join the established church. As he considered it his duty, soon after he obtained a hope in Christ, to make a public profession, he was baptized by Dr. Rippon, and became united with the people of his charge. The ministry of that good man was greatly blessed to his soul, and he cherished for him a peculiar affection to the day of his death.

When a few years had elapsed, Mr. Withington removed to Manchester. While there, he joined the church of Christ, under the pastoral care of Rev. John Sharp. During his connexion with this body of Christians, he was chosen to the office of deacon. And when he came to the United States, they gave him the most honourable character, not only as a Christian, but as an officer who had discharged the duties of his station to general satisfaction.

For a succession of years our deceased friend pursued a uniform course of conduct highly creditable to his Christian profession. His religion was not a periodical thing, now blazing forth, and now quenched in darkness. It was habitual. His path was as the shining light, that shineth more and more unto the perfect day. No one acquainted with him, could have mean views of Christianity, by judging of its nature from the influence it had on his temper and actions. He manifested a nobleness of soul, associated with such unbending integrity and decision of character, that it was difficult to be in his society, without yielding to him the most sincere affection and respect.

As a man of business, he left an example in many respects, worthy of being imitated by the followers of Christ. While he pursued his secular concerns with diligence, he did not allow them to interfere with the duties of family religion. As constantly as the morning and evening returned, the holy Scriptures were read, and petitions and thanksgivings were offered to Him, who is the source of all our do-

domestic enjoyments. Nor was it sufficient in his estimation, that services of devotion should be observed in the family. He had one of the largest brewing establishments in the country ; and he was anxious to have men of piety and integrity in his employ. He adopted the resolution of the Psalmist, " Mine eyes shall be upon the faithful of the land, that they may dwell with me : he that walketh in a perfect way, he shall serve me." Hence, several of the men engaged in his service, were truly pious ; and these with others were regularly called to morning worship in the counting room. One who dwelt a considerable time in the hospitable mansion of the deceased, recollects with pleasure those morning devotions, when at the sound of the horn, the draymen, maltster, and persons of different occupations belonging to the establishment assembled for worship. After joining in a song of praise, each professing Christian in rotation offered up supplications to the God of grace. These religious exercises had a happy effect. They produced watchfulness and circumspection in the conduct of Christians ; and operated as a moral restraint on those who were not the subjects of vital piety. Mr. Withington was an example of strict punctuality in all his engagements ; and he was equally remarkable for the dignified stand which he maintained as a partaker of the heavenly calling. Neither considerations of worldly interest, nor a fear of being accused of singularity, ever induced him to hide his Christian principles. He did not act like a worldly man, when in the society of worldly men. His deportment was calculated to convince them, that he was unwavering in his religious character. No man, whatever was his rank in life, could have indulged in profane levity or impiety in his presence, without being rebuked. In this respect he manifested an intrepidity of spirit that was not to be overawed or subdued.

As a friend, he was tenderly alive to all the charities of life. He knew how to weep with those that wept ; and to rejoice with those that rejoiced. Though he displayed great liberality in the bequests which he made on his death bed, yet it is pleasant to know, that this was only the last of a long continued series of charitable deeds. The disposition which he made of his property, in the near prospect of eternity, was not owing to the upbraiding of a conscience that told him he had obtained it by unrighteous means ; nor was it intended as an atonement for a life marked by selfishness and covetousness. The final act of his life exactly corresponded with his previous habits. He who remembered the poor and unfortunate in his last will and testament, made his house an asylum to more than one child of sorrow, who found there those kind attentions, which alleviated their sufferings, and caused them to forget the adverse scenes through which they had passed. He was a lover of good men. His house and heart were always open to the ministers and friends of Christ. The smile of gratulation was sure to light up his countenance, when they enlarged his family circle ; and his happiness increased if he had an opportunity of rendering them any important service.

His philanthropy was not of the ordinary kind. The Institutions to which he bequeathed so large a portion of his property, had re-



ceived his cordial and steady support for years. He not only assisted in the organization of the first Bible Society that was established in New-York, but in the formation of several other important institutions. He was blessed with property, and he had a desire to honour the Lord with his substance. Hence, he was always ready to every good word and work.

Before any Society had been formed for the education of pious men for the ministry, he contributed with great liberality to the support of one young person while pursuing theological studies.

He was truly valuable as a member and officer of the church with which he was connected. He was firmly established in his belief of the doctrines of the Gospel; regular in his attendance on the ministry of his own pastor; and contributed much by his counsel and example to the peace and prosperity of the church.

It seemed desirable, that one who possessed such ample means, and such a disposition to be useful to the church and the world, should have remained longer on earth. But the Lord seeth not as man seeth. He had filled up the measure of his days; he had finished the work which Providence had assigned to him, and the time of his departure had come.

Having hastily traced his course through the scenes of active life, we will now enter the chamber of his last sickness, and see how a good man can die. In a communication which has been received from his respected friend and pastor, Rev. J. Williams, it is stated, "that as he had lived upon Christ, so he died." In his sickness, which was a spontaneous mortification, he felt the truth of God's promises supporting his soul in the prospect of death and eternity. On one occasion he remarked to me, "Christ is my rock, in him I trust, and I feel peace and calmness of soul." Being asked at another time, Are you happy? "Yes," said he, "the Lord Jesus is my life, and he has said, because I live, ye shall live also. He is God over all, blessed for evermore, in whom I trust for salvation. And his life is the source of life to all that trust in him, and they cannot perish." He often expressed, while labouring under the most acute sufferings, his firm hope of salvation by Jesus Christ. He remarked, "in the Lord alone do I trust; none can help me but him." In answer to the question, Are you willing to die at this time? he replied, "yes, to depart and to be with Christ is far better than to stay here. I shall only go a little while before you; and hope soon to see you follow, and welcome you home, where you will be for ever with the Lord."

The following letter, which is addressed to one of the Editors, will, we trust, be interesting to our readers.

DEAR SIR,—In compliance with your request, it gives me pleasure to inform you of a few of the expressions which were uttered by our deceased friend, Mr. Withington, during his last sickness. Shortly after his toe was amputated; and before he or any of his friends judged his case dangerous, this excellent man was called upon by two of his brethren. A short time was spent in expatiating on the goodness of God. At this interview he spake with unusual assurance of his interest in the Lord Jesus Christ, and that he finally should reign with



him in glory. He assured his friends, that the Lord would never leave any of his people to perish ; that salvation was all of grace ; that he had an humble hope he was a subject of this grace ; and a firm persuasion that all things work together for good to them that love God, and are the called according to his purpose. The manner in which he expressed himself, and the filial confidence which he seemed to possess, made such an impression on his visiting friends, that when they left the room they involuntarily remarked, they had never seen him in so happy a state of mind, and that he was quite elevated above the present world. After his physicians had expressed in confidence to a few of his friends, that the probability of his recovery was small, Mr. Withington said to a member of the same church in the most solemn manner, " You are a brother, and I now ask you to tell me in truth, and plainly, what is the opinion of the doctors as to my case. Do not be afraid to tell me all. For if it be the Lord's will, I had rather go now." This solemn inquiry produced a candid reply ; and he understood, for the first time, that his physicians did not expect him to recover. He then observed, without the least appearance of surprise or agitation, that if it were the Lord's will, he had rather go home than stay here. He appeared peculiarly composed and thoughtful. In about fifteen minutes after this conversation another friend entered his chamber, and they were alone. When he spoke to him, he seemed to give no attention, but was smiling as though he was much pleased with his own thoughts. Mr. Withington soon perceived that his friend was looking attentively at him, and judging that some explanation was necessary, he said, " I was just smiling to think, how astonished my friend John Cauldwell would be, to see me coming so soon after him." O how happy must have been their meeting. Yours respectfully, &c.

As the deceased left no children behind him, after providing for his widow and relatives, he made among others, the following bequests :

To the Baptist church in Oliver street,	- - - - -	\$10,000
Poor fund of the same church,	- - - - -	5,000
New-York Baptist Missionary Society,	- - - - -	1,000
Columbian College, recently established at Washington,	- - - - -	5,000
General Convention of the Baptist denomination, U. S.	- - - - -	10,000
American Bible Society,	- - - - -	10,000
Baptist Theological Seminary, New-York,	- - - - -	1,200
His Library to the College at Washington.		

Having thus made arrangements for the distribution of his property, he waited the summons for his release ; and on the third of April, 1822, he fell asleep in Jesus. A funeral discourse was delivered by his Pastor, from Phil. i. 23. For I am in a strait, betwixt two, having a desire to depart, and to be with Christ, which is far better.

We feel unwilling to take leave of our readers without reminding them, that in this " Memoir," they have another practical illustration of the efficacy of evangelical doctrine. Here is a brief history of a man whose moral conduct was for many years irreproachable ; who filled many of the relations of life in an amiable and dignified manner ; who with love to God united love to his neighbour ; who denying ungodliness, and worldly lusts, lived soberly, righteously, and

godly, in this present world. Now it is important we should inquire, where and how, was this character formed? A reply is immediately at hand. It was not formed in the school which rejects the divinity and atonement of Christ, and teaches men to build their hopes of salvation on the works of the law. Nor was he ever so situated as to be indebted to the example of those who had embraced these sentiments. All that was excellent and lovely in his character was owing to the direct influence of the doctrines of the Gospel on his mind. And that we may not be misunderstood, we mean those doctrines which teach the depravity of the human heart, the necessity of regeneration by the Holy Spirit, and justification alone by the blood of Christ. It was under the ministry of a person who was determined to know nothing but Jesus Christ and him crucified, that he was first brought to feel the guilt and danger of his condition, and effectually reclaimed from the error of his way. It was a view of the atonement which Christ had made for sin, that filled him with solid peace and joy. And it was love and gratitude to this Saviour which excited him to a course of holy obedience and expansive charity. We hear him at the close of an active and useful life, saying, "Christ is my rock; the Lord Jesus is my life; he is God over all, blessed for evermore, in whom I trust." The love of Christ was not only the foundation of his hope, but the source of every thing that was pure and kind in his conduct.

We dwell on this fact with more earnestness, because great pains are taken to make it appear, that a belief in the doctrine of salvation by Jesus Christ, is inimical to holiness. The religious sentiments which the deceased embraced, and was ever ready to avow, are not only represented as gloomy and horrible, but as having a direct tendency to destroy every tender and generous emotion of the heart, and to transform their adherents into misanthropists. And yet pernicious as these sentiments are said to be, here is a person in whom they existed as principles of action for more than 30 years, who was an eminent example of piety, integrity and benevolence. Nor is the case of the deceased by any means a solitary instance of the elevation which is given to the character of man, by doctrines which are thus spoken of with malignity and ridicule. We are encompassed with a cloud of witnesses, who show by their lives that these doctrines are holy in their nature, and benevolent in their influence. Mark the movements of John Howard; follow him to the prisons and dungeons which he visited; hear his remonstrances with men in power, in behalf of the most wretched of sufferers; witness the privations he voluntarily endured in his unparalleled career of charity, and then ask, what were the settled religious views of this prince of philanthropists? To this inquiry he has furnished the most satisfactory answer. In his journal he speaks of himself as a worm, "whom God has raised to the hope of glory, which ere long will be revealed to them who are washed and sanctified by faith in the blood of the divine Redeemer." In another part of his journal he writes, "This night my trembling soul longs to take its flight, to see and know the wonders of redeeming love—sin and sorrow fled away—God my Redeemer all in all."

Mr. Palmer, who preached a sermon on the death of his benevolent friend, says—"he often and explicitly expressed a cheerful confidence in the grace of God, in a Redeemer for acceptance, renouncing all pretensions to merit by all the good works he had performed, and an humble triumph in the prospect of life eternal, as the free gift of God through Jesus Christ." In exact accordance with these sentiments in which he was known to have lived and died, the monument erected in honour of his memory, bears this short but significant inscription :

CHRIST IS MY HOPE.

Who are they, we ask, that manifest the deepest interest in the circulation of Bibles, and show the tenderest concern for the salvation of their fellow beings in the remotest regions of the earth, who not only give their property, but themselves to the sacred work of converting the heathen ? Every one knows they are men whose minds are thoroughly imbued with "the doctrines of the reformation."

Seeing then, that these are the truths which teach a man to subdue his inordinate appetites and passions, which render him amiable in the privacies of domestic life, and upright in his dealings with his fellow men, while they inspire him at the same time with a resolution not to live for himself, but for others ; let us cling to them as containing the principles of every thing that is ennobling in life, consoling in death, and durable in eternity.



WHY DO YOU NOT GO TO THE PLAY ?

ANSWERS.

*1st.—Because I should get no good there.*

I MUST say, I am not so good but that I want mending : Now I never could find that any body grew wiser or better by going to a play ; but I am sure many have become worse : worse husbands, worse wives, worse children, and worse servants. I do not pretend to be more clever than my neighbours, and, therefore, I reckon what hurts others would hurt me.

*2nd.—Because I can employ my time better.*

"Time is the stuff that life is made of," and I love life too well to squander it away. I hear some people talk about killing time, but for my part, what with my shop and my family, stepping out to see a friend now and then, and a little useful reading, I find enough to do, without running to the playhouse to pass away my time.

*3rd.—Because it is throwing away my money.*

It takes a deal of money to maintain a family in credit by the time every thing is paid for. And besides, if I have a little spare cash to part with, I had rather by ten times help my poor neighbours, than spend it on the players.

*4th.—Because I will not be seen in bad company.*

If there be any of the *bettermost* sort of people go to these places, I



am sorry for it ; but I know 'tis the very place to meet with the *worst*. Thieves, pickpockets, gamesters, swindlers, and prostitutes, are sure to be seen there ; and I do not wish to keep company with them if I can help it.

5th.—*Because I should set a bad example.*

One fool, they say, makes many. If I went to the play, my children, and servants, and neighbours, would want to go too. In this way, I should not only be wasting my own time and money, but tempting others to do the same. If I do not set so good an example as I could wish, I will try not to set a bad one.

6th.—*Because God Almighty has forbidden it.*

Turn to your Bible, my friend, (and nobody need be without one in these days,) and you will see that what I say is true. You will read there, “ Avoid profane and vain babblings.”—“ Be not conformed to this world.”—“ Abstain from all appearance of evil.”—“ Evil communications corrupt good manners.”—“ Let no corrupt communication proceed out of your mouth ; neither filthiness, nor foolish talking, nor jesting.”—“ For every *idle word* that men speak, they shall give an account thereof in the day of judgment.”

7th.—*Because I must soon die.*

The late Rev. Mr. Hervey once met with a lady in a coach, who was talking very fast in praise of the stage. Among other things she said : There was the pleasure of thinking on the play *before she went* ; the pleasure she enjoyed *when there* ; and the pleasure of *reflecting upon it* when in her bed at night. When she had done, Mr. Hervey, in a very mild way, said, that there was *one pleasure more*, which she had forgotten to mention. She replied : “ what can that be ? Surely I have included every thing in the enjoyment beforehand, at the time, and afterwards.” To which Mr. Hervey answered : “ Madam, the pleasure that it will give you on your *DEATH BED*.” She was struck with great surprise, had not another word to say, and the consequence was, she never went any more to the play ; but followed those pleasures which would afford her satisfaction on her *death bed*.

READER, GO AND DO LIKEWISE !

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For the Christian Herald.

## THE FORSAKEN MANIAC.

### I.

FAREWELL ! to the friend who soothed my sorrow,  
And left me a stranger to mourn o'er his doom ;  
No joy will return with the dawn of to-morrow,  
But lonely to sit, and weep at his tomb !

### II.

How transient the hopes which around me were playing,  
When the journey of life I peaceful began !  
These visions have flown, and my heart is decaying—  
My prospects are blasted—and crushed is each plan !

III.

I cherished a rose, and it bloomed in my bower,  
Till the worm now entered the core of its heart ;  
It fed at its vitals, and withered my flower,  
And fragrance no longer will it ever impart !

IV.

The harp that was mine, I touched it with gladness,  
I tuned every string, and responsive I sung,  
Ere grief had prevailed and clothed me with sadness,  
Or the strings of my harp by sorrow were wrung !

V.

But long has my harp now hung on the willow,  
And the hopes of my youth have been dashed to the ground ;  
So bubbles may sparkle and burst on the billow,  
Nor bubbles nor trace any longer be found !

VI.

But round me a star once burst with its shining,  
And broke on my path with the splendour of day ;  
It seemed like an angel to chide my repining,  
And beckon my footsteps, then wand'ring astray !

VII.

And I once had a dream that softened my pillow—  
Methought me surrounded by all that I love :  
It seemed like the bow on the face of the billow,  
Which tells of a place that's remembered above !

VIII.

But still a poor stranger I wander below,  
And few are the visions which brighten my way ;  
But I need not the pity this world can bestow,  
For soon shall I walk in the glories of day !

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SUNDAY SCHOOL FACTS AND ANECDOTES.

A TEACHER, in the Methodist Female Adult School, observing to one of her scholars how very attentive she was to her book, her reply was, "O yes, I bless God I am never so happy as when reading my Bible. I have experienced the pardoning love of God for many years past ; but as I was not able to read the word of God myself, I never experienced that real enjoyment of its contents. I can now read and realize its precious promises for my own comfort ; I can take its precepts for my rule through life."

On asking another poor woman, who appeared much in earnest for the salvation of her soul, how she felt the state of her mind, she said, "Glory be to God, I think I shall now go to heaven ; I am happy, quite happy." Another time whilst reading the Bible, she was asked

if she understood what she read, she replied, "Oh, yes, 'tis that which warms my heart."

A little boy about seven years of age, when in bed, was heard to say to his young sister, "Religion's a good thing, but I can't pray." "No," replied his sister, "we cannot pray as we should, and some folks say there is not a God, but *there is a God* sure enough."

Another little girl hearing her brother pray in a careless manner, said, "William, if you dont mind how you pray, God will not hear you ; my teachers tell me so."

One boy, although daily employed at his trade, from six o'clock in the morning until seven o'clock in the evening, has committed to memory, since the commencement of the school in 1819, *four thousand nine hundred* verses of God's word, besides Catechism, &c.

Another boy, twelve years of age, has committed to memory during the past year 700 verses of the Sacred Scriptures ; and four of the girls have also treasured up in their minds 1625 verses of the Scriptures ; 63 hymns, and Dr. Watts' Catechisms. Our hearts are frequently animated and encouraged by hearing infants repeat such large portions of those Scriptures which "are able to make them wise unto salvation."

A young woman who was one of our first scholars, left the school four or five years ago, and went to service. A short time since she engaged at a shopkeeper's, where they kept open shop on Sundays ; she saw the impropriety of such conduct, and gave notice to leave the place. Her master and mistress, finding her a faithful and honest servant, would not agree to part with her, and she would not continue unless they shut up their shop on the Sabbath ; and more than this, her agreement was, to have family-prayer constantly, which she conducts herself. The happy result is witnessed ; and although there is much persecution for not selling as usual, yet the shop is closed on the Sabbath, the house of God attended, and the mistress and servant joined to the same religious body.

A little boy, belonging to one of the schools, being requested by his father to fetch some money owed him, desired the boy to say he wanted to pay for something he had purchased, the child said, "No father, I won't tell a lie, it would be very wrong, for my teacher says, God knows every thing we say." Another little child, five years old, asked her mother if she had done something which she desired the child not to do, the mother said, "No," when the child replied, "Oh fie, mother ! do you know it is very wicked to tell a lie ! for God knows it and is very angry ? We cannot see God, mother, but He can see us always, and knows what we do." A little girl in one of the schools, lately appeared deeply concerned about serious things, tears were frequently seen to trickle down her cheeks, when spoken to about the salvation of her soul ; on being asked if she prayed, her reply was, "Yes, often, as well as I can, but sometimes I find it very difficult." One day, being on her knees, and finding no utterance, she cried, "Lord teach me to pray," and said, that when she came to a throne of grace again, she could pray much better.

Within the past year, one of the teachers has been removed to the



church triumphant ; when 17 years of age, she was admitted into the school as a scholar, and on the *first* Sabbath of her attendance the instructions given were made a blessing to her soul. Her last moments were lighted up by the rays of the Sun of righteousness ; and the little she was enabled to articulate deeply affected those who were favoured to be with her. She has left an undoubted evidence, by her pious life,—her patient suffering,—and peaceful death, that her happy spirit now realizes that promise, or rather declaration of the Scriptures, “ If we suffer, we shall also reign with him.” By her persuasion, two of her brothers were led to attend the school, by which means *both of them were converted to God*. Their mother too, seeing the change effected in the hearts and lives of her offspring, was convinced of her need of like precious faith. She sought the blessing, and not in vain ; on her death bed she was frequently visited by the superintendents of the school, to whom she expressed the liveliest gratitude that her children had been received into the school, attributing to that, as the instrumental cause, her conversion to God. Her death, as well as that of her two sons just mentioned, was truly happy, and in reference to one of the young men, even *glorious*.

One of the children, when on her dying pillow exhorted her father to turn from the error of his ways, and seek salvation through the merits and intercession of a crucified Redeemer. Conviction seized the father, and every reason appears, whereby we may hope this Sunday scholar will be instrumental in the salvation of her parent ; he was a drunkard, now attends the prayer meeting, and his home, (to use the language of his wife,) is, comparatively speaking, like heaven. She was constantly engaged in prayer and praise. On the 16th of June last, the day before she died, she called aloud ; “ *Come sweet Jesus, come sweet Jesus*, and take me to thyself ;” on being asked if she was not afraid to die, she said, “ No, I feel an assurance that my sins are pardoned, and that I am going to Jesus ;” these were the last words she distinctly uttered.

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#### REVIEW.

*The Life of the Rev. THOMAS SCOTT, D. D. Rector of Aston, Sandford, Bucks ; including a Narrative drawn up by himself, and copious extracts from his letters. By JOHN SCOTT, A. M. Vicar of North Ferriby, and Minister of St. Mary's, Hull. Boston.—S. T. Armstrong and Crocker and Brewster : New-York,—John P. Haven. 1822. 12mo. pp. 454.*

(Concluded from page 238.)

THIS Biography teaches more instructive lessons, than any one we remember to have read. What a specimen have we, for instance, of the gracious Providence of God ; which fitted his servant for eminent usefulness, and led him in a way which he knew not, to the highest position which uninspired man can occupy in the oversight of the Church of Christ. The *Episcopi* of his time had a circumscribed diocese, in comparison with the Rector of Aston, Sandford,

whom Providence raised above them all, as the light of two hemispheres,—and we will venture to predict, of many generations.

Again ; what a miserable affair is popularity : it pours a torrent of applause upon men of moderate minds, and of little industry and usefulness, for some mere extrinsic lustre ; while solid worth, while useful services, are unnoticed. But there is a reversion. The torrent rushes and is gone : undeserved applause will not be long bestowed, by the least informed community ; but the labours and the usefulness of those who serve God, and their generation, with fidelity and skill, will draw after them a deep and lasting flow of public approbation.

Again ; how easy it is for a man to educate himself. Not that every man *can* be what Dr. Scott was made by great natural endowments, and peculiar providences : but surely men of ordinary endowments, who were not favoured with the early opportunity of a liberal education, may learn of Dr. S., and of many other men, that the path of knowledge is as open to the man who enters it at twenty-five, as to him that enters it in childhood ; and that a dozen years of industrious application, will set the former farther forward than it possibly can the latter. We think also, that many of our A. M. perhaps some of our D. D. ministers, will feel that their regular diplomas appear in the presence of the self taught Rector rather as a disgrace to their *Almæ Maters*, than an honour to themselves.

And again ; of how little importance to human happiness is a prosperous course. Through a life of untoward events, Dr. Scott struggled, but he struggled piously and prayerfully ; and he leaves behind, not the evidence of a melancholy life ; but we look upon him as one, who, on account of his perplexities, held a more steady intercourse with God ; who maintained a more constant desire for increasing holiness ; who was enabled to shine brighter and brighter, until he arose triumphantly to a perfect day.

But we must resume the narrative. At the appointed time he went to London to receive ordination, but the Bishop, suspecting him of *methodism* ! negatived his earnest entreaties for admission at that time, and, after spending a few days in London, he set out on his return to Braytoft ; and “ after walking twenty miles in the forenoon, and having dined, he put off his clerical clothes, resumed his shepherd’s dress, and sheared eleven large sheep in the afternoon ! ” This, however, was his last labour of the kind, for his family soon afterward withdrew their objections to his receiving orders, and in about five months from the time of his first determination to enter into the ministry, he was admitted to Deacon’s orders, and entered on the curacies of Stoke and Weston Underwood, where he applied himself with great assiduity to his studies. He removed to Weston, and December 5, 1774, was married to Mrs. Jane Kell. He says :

“ The union thus formed proved to me, in all respects, an *inexpressible* mercy. Even at the time I had some confused sense of the goodness of God in it ; and, in a poor blind way, attempted both to thank him for it, and to purpose devoting myself to his service in the work of the ministry : though I then scarcely knew any thing of that sacred service.

“ So far was the step I had taken from losing me any favour with my former

friends, as I had previously apprehended it might, that it seemed to raise me in their estimation, for having, as they expressed it, the good sense to discern and value what was highly estimable in one situated as my wife had been: and, had no material change taken place in my religious sentiments and conduct, I am persuaded I should have met with steady encouragement in my plans. Mr. Wrighte especially, with manifest cordiality, took vigorous measures to procure me a living: and as he had, in previously disposing of some preferments in his gift, obliged more than one of the superior clergy, he entertained no doubt of success.

"Neither my wife nor myself had been much in the way of religious people, according to my present interpretation of that term; neither of us understood the grand outlines of the Gospel; yet we were both impressed with a strong sense of the truth and importance of the Christian religion, in a general view of it; but her impressions were the deeper, and had far less, from false principles and evil habits, to counteract them. Even before we were fixed in a settled habitation, the thought seemed to occur to us both, almost at the same time, that we ought to pray together; and accordingly I read some prayers from a book: and when, with a female servant, we entered on a temporary dwelling of our own, I immediately began family worship, though I had never lived in any family where it was practised, nor even been present at such a service, except once, which was in the house of a dissenting minister.\*

"At first I only used a form of prayer from a manual belonging to my wife. After a little time I read a chapter of the Bible before the prayer: and as my views of religion gradually improved, I aimed at something more evangelical, and exchanged my manual for Jenks's Devotion. But, had I duly considered the subject, the Common Prayer Book of our Church, with a little arrangement, would have supplied me with far more suitable words, than any book of the kind I had then seen, or have ever yet seen. Merely, indeed, to read the common prayer, as appointed for public worship, must, in general, be both inadequate, inappropriate, and in many things superfluous, to a family: but a selection of collects, parts of collects, and extracts from the Litany, varied as circumstances should require, I am now fully convinced, might be rendered, in all respects, preferable to any other forms which have been published.

"I afterwards wrote, on particular occasions, such prayers as I thought proper to be added to the form: and, at length, I was gradually led to adopt the method of extemporary prayer, which I judged, and do still judge, far better for domestic worship, than any forms can be; both as admitting of adaptation to the varying circumstances of families, and the cases of friends and relatives, to be remembered in our prayers; and also as giving scope to more enlargement in intercession according to occurring events, for all sorts and conditions of men. By degrees also I proceeded to expound, as well as read the Scriptures to my family.

"From this beginning, I do not know that, during more than thirty-eight years, the daily worship of God in my family, morning and evening, has ever been interrupted, except when I was ill, or from home: and, indeed, when that has been the case, some one of my household has generally supplied my place.

"On this I look back with peculiar gratitude, as one grand means of my uncommon measure of domestic comfort, and of bringing down on my children the blessings which God has graciously bestowed upon them. And, though the time which I have allotted to this service has been, for many years, far longer than is generally deemed sufficient or expedient, yet, by a punctual observance of an appointed hour, and the adjustment of domestic affairs to the plan, as known and invariable, no inconvenience worthy of notice has resulted from it. Nor have I, as many complain in excuse of great brevity, found my domestics in general show symptoms of weariness and inattention.—My evening worship is much shorter than that of the morning; and for many years past it has taken place, in all ordinary cases, at a pretty early hour; which, where it can be practised, appears much preferable.—In numerous instances I have had visitants, especially relatives, to whom I clearly perceived that my family worship was disagreeable; and some who would not so much as by a change of posture profess to join in our prayers: but I never once omitted the service, or altered the method of it on that account; and in some cases the parties have been softened into a more cordial concurrence with us."—pp. 58—60.

\* "The Rev. Mr. Bull, of Newport, Pagnell."



On this statement our author has given the following observations ; and their importance will render any apology for their length unnecessary :

“ My dear father having here dwelt at some length on one of the most remarkable features of his domestic economy, it may be advisable to despatch the subject, in what would otherwise have been a premature place for its introduction. I apprehend no reflecting person can have enjoyed the advantage of being repeatedly present at his morning family worship, without being forcibly struck with it. His expositions on these occasions frequently rose above what any written comment can be expected to reach, in copiousness, minute application, spirit, and often elevation of thought. Many times I have wished that his picture could have been taken while he was expounding to his family. I have never seen his soul more thrown into his countenance than on these occasions.— Every topic, almost, of doctrine or duty, here came successively under review, as he passed through the Scriptures, particularly the New Testament, in order ; and the very familiarity with which they were illustrated, and brought down to all the occurrences of life, made the exposition doubly interesting and useful. To what passed here, I am disposed especially to attribute it, that not a servant could spend any time in his family, and attend to what was delivered, without becoming better informed in Christian doctrine, and better instructed in the detail of the duties and proprieties of life, than religious persons in a much superior station are usually found to be.—And then the prayer, which followed, was certainly one of the finest specimens of ‘supplication, intercession, thanksgiving’ for those present and for ‘all men,’ that can be conceived. Such enlargements, both as to the subjects and the matter of the petitions, I have not elsewhere heard. The scripture, which had been read and commented upon, usually gave the direction to the former part of this act of devotion : and here he had by habit and meditation, and by entering at the time, into the spirit of the passage, acquired a readiness in seizing every part of it in all its bearings, and turning it into matter of supplication, which brought it again under review in the most edifying manner. Whatever was peculiar in the circumstances of any persons present, was then brought before ‘the throne of the heavenly grace,’ in a manner which showed at once the piety, the wisdom, and the benevolence of him who led the service, and often proved affecting, never, I think, painful, to the parties concerned. From those present, and all the branches of the family, with their immediate connexions and friends, he launched forth to his parishioners and people ; to the various congregations and divisions of ‘Christ’s holy catholic church ;’ to all the ‘ministers of God’s holy word and sacraments,’ and all ‘seminaries of learning and religious education ;’ to his country and all orders of men in church and state,—especially all those ‘who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity ;’ to the surrounding nations, with a particular reference to passing events ; to the extension of Christ’s kingdom in the world ; to the state of Jews, heathens, and Mohammedans ; to to all the various exertions now making to instruct the ignorant, to reclaim the vicious, to relieve the oppressed, and to bring on those happy days, when ‘the knowledge of the Lord shall fill the earth as the waters cover the seas ;’ and so for ‘the whole world of mankind.’ His petitions relative to these, and almost every other topic that could be named, were often most appropriate and striking, —while he implored and pleaded for the raising up in all nations of ‘kings that should resemble David, and Hezekiah, and Josiah, and prove reformers of their people, as well as *nursing fathers of the church* ; for governors, in all the distant provinces of our own and other empires, disinterested, zealous, and unimpeachable, like Daniel and Nehemiah ; for bishops, throughout the church, like Timothy and Titus.’—Indeed the subject of his remarkable spirit of intercessory prayer must hereafter be again adverted to. Here, therefore, I would conclude with remarking upon the whole, that to his constant and edifying observance of family worship, in connexion with the steady, consistent spirit and conduct, which, notwithstanding imperfections incident to human nature, they could not fail to remark in him, is, I am persuaded, very much to be traced, not only the blessing of God which, I trust, has descended on his own family, but the further striking and important fact,—that in very few instances has a servant, or a young person, or indeed any person, passed any length of time under his roof, without

appearing to be brought permanently under the influence of religious principles. I consider him as having been singularly blessed in this respect. And yet it was not much his practice to address himself closely and minutely, as some have done with very good effect, to such persons individually. It was not so much by preaching directly to them, as by living before them; making an edifying use of incidents and occasions; and being so constantly instructive, devout, and benevolent in family worship, that, under the blessing of God, he produced so striking an impression upon them. This added tenfold force to whatever else they heard from him in his public ministrations."—pp. 60—62.

The next chapter embraces the period in which the great change was wrought in his religious views. This is far from being a bare repetition of "The Force of Truth;" the reader will find much to interest and instruct him, in the letters and remarks which illustrate the change described in that work, but we can give but a single specimen. In a letter to his eldest sister, Mrs. Webster, he says :

"Even were I to be put to the trial of losing all my worldly goods, let me ask you, would you have me follow the example of the young man in the Gospel, who, sorrowing, left Christ, rather than part with his large possessions? What think you of what our Lord says, *But seek ye FIRST the kingdom of God and his righteousness, and all other things shall be added unto you?* Dare you believe this promise or not? I DARE: and will act accordingly, by God's assistance. As to what you argue of my family, &c., I will take every honest precaution to provide for them: and I dare confidently submit the event to God, without once distrusting his veracity and goodness. Nor will I ever violate my conscience to provide for my family: at least I hope I never shall. . . . Were I in your condition, as a private Christian, the subjects of my scruples would give me no concern: and I join in the whole liturgy of the church, some very few things excepted, with the highest satisfaction.—As to my preaching, I neither preach for or against any human inventions. The word of God, is my subject and my rule; and my preaching, I may venture to say, is more calculated to satisfy than to raise doubts and scruples. Without preferment I may live, and live comfortably and happily: but without a clear conscience I cannot. I am a minister of the church of England, and hope to continue so, as I prefer her liturgy, her discipline, and her doctrine, to that of any other society of Christians in the universe: and if, by subscribing her Articles, they will declare they mean no more than such a preference, I will subscribe: but, if they mean by subscription an implicit belief of all their doctrines, it is a price I will not pay for preferment."—pp. 72, 73.

The remarks of the Author, on this and similar letters, claim a place in our extracts :

"All this appears to me to present as fine an exhibition, in proportion to the stage on which it was passing, as can, perhaps, be pointed out since the days of Luther, of a man resolutely taking the right side in a severe case of that conflict, which is continually, in one form or other, carrying on in the world, between conscience and present interest; and in which so few are proof against the various assaults that temptation makes upon them. These letters demonstrate that, though the writer was yet far from having obtained just views of Christian doctrines; even of those doctrines which are most essential to the formation of the Christian spirit and character; he yet had received that great principle of 'obedience to the faith,' which was sure, under the divine blessing, ultimately to bring him right: to lead him to the reception of every truth, and to submission to every duty, as they might be successively brought home to his conviction. Indeed almost all the great lineaments of my father's subsequent character are here presented to us in embryo, or indeed in a stage of considerable development:—his decision and boldness—his inflexible integrity—his acknowledgment of God in all his ways—his firm faith in His word, and His providence—his superiority to the world—his exalted views of the service which Christ requires of us, especially in the sacred ministry;—views, be it observed, which, however

familiar they may be to any of us, open upon him with all the air and impression of a new discovery. Let a few sentences be recalled to the reader's notice:—‘It has pleased providence, that, by means of those very studies, on which I founded my hopes of advancement, I have arrived at what is totally incompatible with it. The supreme Director has turned it into an insurmountable obstacle.—This is the far better side of the question’—namely, poverty, contempt, censure, with a good conscience.—‘I have chosen this side, and hope by God’s assistance to persevere therein.—I will never violate my conscience to provide for my family; at least, I hope I never shall.—Without preferment I may live, and live happily; but without a clear conscience I cannot.—I was bold, and did not betray the cause of God.—Would you have me follow the example of the young man in the Gospel? God hath promised and I dare believe him.—Dare you believe his promise? I dare: and by his assistance will act accordingly.—I do not fear that he will leave me destitute.—By reading the Gospels, with prayer to God, I have arrived at that state of mind, as to be ready to resign all my worldly expectations, and to sell all that I have, take up my cross, and follow my Lord and Master—I have discovered the importance of that trust which is committed to me; what is the extent of that duty it requires; and how it ought to be performed: and I find it inconceivably different from what is generally supposed.—I was apt to judge by comparison, and to think I did enough if I did rather more than others: but now I find that, as I have been solemnly dedicated to the service of God and religion, I can never do enough, so long as I leave any thing undone, which it was in my power to do, towards the growth of religious knowledge and virtuous practice.—We are to live at the altar: but a living, a bare decent maintenance, without any avaricious or ambitious views of advancing ourselves or our families, or hankering after indulgences, should content us. I must be pardoned if I cannot contemplate with mere calm approbation sentences like these, not artfully arranged

‘to serve an occasion,’

but whispered, in sincerity of heart, where, as we have already seen, they were not likely to be received with approbation, and where there was no prospect of their ever emerging to public notice:—sentences, too, accompanied with unquestionable marks of sobriety of mind and deliberate judgment; expressive of a severe sacrifice then actually taking place; and conveying sentiments which, after some further fluctuations and delays, eventually governed the whole future life of their author. Surely there is something in them which bespeaks even the Christian hero. The *occasion*, indeed, which first called these principles into action, was, as he soon afterwards found, a fundamental misconception of Christian truths; but the principles themselves were noble.—From my father’s conduct at this crisis, Mr. Newton augured well of him: but it would be a very small part of what is now before us, that could be submitted to Mr. N’s observation. Had he known all that passed, he might well have anticipated *all* that followed.”—pp. 73—75.

The extent of Dr. Scott’s Sunday labours are thus described, by a lady of great respectability, who passed some time under his roof, and was particularly struck with this, and other circumstances of his life and character:

“At four o’clock in the morning of every alternate Sunday, winter as well as summer, the watchman gave one heavy knock at the door, and Mr. S. and an old maidservant arose,—for he could not go out without his breakfast. He then set forth to meet a congregation at a church in Lothbury, about three miles and a half off;—I rather think the only church in London attended so early as six o’clock in the morning. I think he had from two to three hundred auditors, and administered the sacrament each time. He used to observe that, if at any time, in his early walk through the streets in the depth of winter, he was tempted to complain, the view of the newsmen equally alert, and for a very different object, changed his repinings into thanksgivings.—From the city he returned home, and about ten o’clock assembled his family to prayers; immediately after which he proceeded to the chapel, where he performed the whole service, with the admi



administration of the sacrament on the alternate Sundays, when he did not go to Lothbury. His sermons, you know, were most ingeniously brought into an exact hour; just about the same time, as I have heard him say, being spent in composing them. I well remember accompanying him to the afternoon church in Bread Street, (nearly as far as Lothbury,) after his taking his dinner without sitting down. On this occasion I hired a hackney-coach; but he desired me not to speak, as he took that time to prepare his sermon. I have calculated that he could not go much less than fourteen miles in the day, frequently the whole of it on foot, besides the three services, and at times a fourth sermon at Long-acre Chapel, or elsewhere, on his way home in the evening: and then he concluded the whole with family prayer, and that not a very short one.—Considering his bilious and asthmatic habit, this was immense labour! And all this I knew him to do very soon after, if not the very next Sunday after, he had broken a rib by falling down the cabin-stairs of a Margate packet: and it seemed to me as if he passed few weeks without taking an emetic! But his heart was in his work; and I never saw a more devoted Christian. Indeed he appeared to me to have hardly a word or a thought out of the precise line of his duty: which made him somewhat formidable to weaker and more sinful beings.—His trials, I should think, (as you would have me honest with you,) were those of temper. Never, I often remarked, was there a petition in his family prayers, for any thing but the pardon of sin, and the suppressing of corruption.—His life, and labours, and devotedness, kept him from much knowledge of the world; but the strength of his judgment gave him a rapid insight into passing affairs: and upon the whole I should be inclined to say, he was one of the wisest men I ever knew.—You know more than I can do of the nature and habits of his daily life. I can only say that, when fatigued with writing, he would come up stairs, where the Bible was generally open, and his relaxation seemed to be, talking over some text with those whom he found there: and I can truly declare that I never lived in a happier or more united family.”

“It is implied in the above account, that my father's sermons were usually composed the same day they were delivered. This was literally the case. For more than five and thirty years, he never put pen to paper in preparing for the pulpit, except in the case of three or four sermons, preached on particular occasions, and expressly intended for publication: yet no one who heard him would complain of crudeness or want of thought in his discourses: they were rather faulty in being overcharged with matter, and too argumentative for the generality of hearers.—Indeed, an eminent chancery lawyer used to say that he heard him for professional improvement, as well as for religious edification; for that he possessed the close argumentative eloquence peculiarly requisite at that bar, and which was found to be so rare an endowment.”—pp. 161, 162.

Those who are puffed up with pride and self-righteousness, may learn from the example and experience of this great and wise man, how unlike the requirements of the Gospel are the affections of their hearts: and how utterly untenable are their claims to the Christian name and character, while they deny the necessity of DIVINE INFLUENCES in the great work of regeneration, or reject the doctrine altogether.

If we would become the children of God, we must go to Christ in deep humility of soul, as little children, who not only *feel* their ignorance, but are *willing* to be instructed in the very first principles of his doctrine, and in the *way* which *He* prescribes. We must be in constant entreaty for new supplies of wisdom, strength, and grace, for the performance of required duties, making no claims or plea for ourselves but God's mercy, and the encouragement of his promises. Such a spirit will the following extract teach. It is from a letter addressed to a distant family connexion, dated February 11, 1795:

“Those professors who seem not to feel such conflicts, and find no such difficulty in living up to their rule, evidently aim low, and do not measure their experiences

and attainments by the scriptural standard. The blessing is pronounced by our Lord on those that *hunger and thirst after righteousness*; but hunger and thirst imply the desire, the ardent desire, of what is not yet obtained; and in heaven, when such gracious desires shall be fully answered, we shall *hunger no more, and thirst no more*. In the mean-time, it is well to set our mark high, that we may *press forward, forgetting the things that are behind, and reaching forth to those that are before*: and, as far as I can judge by your letter, this is the present frame of your spirit. When we feel our need of forgiveness in this and the other respect, and of grace to fill up our station properly to the honour of the Gospel, we know what to pray for, and shall pray with our hearts; but, when our convictions are more general, and we are not so particularly acquainted with our wants, enemies, and evil propensities, our prayers will be more languid; and words, good in general, but not feelingly the language of our hearts, will constitute our petitions.—For my part, I am not able, after twenty years endeavouring after it, to rise a whit above a poor sinner, trusting in free mercy, through the atoning blood; and a poor beggar, who might as easily live in health without food, as serve God one day without fresh supplies of wisdom, strength, and grace, sought, in earnest prayer, from the fulness of Christ. If this be neglected, I find all good declines, all evil revives: and am sensible that nothing which has passed would keep me from the vilest crimes, of which my wicked heart was capable, if this could be wholly suspended. Yet, I trust the Lord does put, and will put *his fear into my heart, that I may not depart from him*: and my view of final perseverance is this, that the Lord has engaged to keep me (if indeed I am a believer,) empty, poor, hungering, praying, and living by faith on the fulness of Christ, till he bring to glory: and then, all the painful experience I have had of my own weakness and sinfulness, will tune my songs of praise to *him that washed me from my sins in his own blood*, through the countless ages of eternity.—Yet God forbid that I should abuse the Gospel! I trust I only desire to live that I may serve the Lord, and recommend his Gospel: and perfect holiness and obedience are the heaven I hope and long for. But the more I do in the Lord's service, the greater debtor I am to his grace, for the will, power, pardon, and acceptance: and the more I aim to do, the deeper sense I have of my need of the blood and righteousness of Christ, as my only title to the heavenly inheritance."

"Perhaps this account of my feelings may show you, that your case is not singular; and I feel myself peculiarly interested in your concerns and that of your relatives; to whom, with your minister, pray give my kind remembrance—I feel the same difficulties also about my children, of which you speak: but I endeavour to use means and to commit them to the Lord, and thus to cast my care on Him. Yet even here I need forgiveness; and am conscious that neither my example, prayers, nor instructions, are what they should be. Thus *boasting is excluded*. I have no claim for myself or them, nor any plea, but God's mercy, and the encouraging promises of his word; which, though general, give hope."—pp. 220, 221.

This article has already trespassed too far on our pages, but we cannot omit bearing our testimony to the excellency of the volume before us, and earnestly recommending it to the attentive perusal of every one. No minister of the Gospel, or theological student, should be without the life of this learned and pious divine, which is replete with the best instruction, peculiarly appropriate to their pursuits, and to fit them, under the blessing of God, for the faithful discharge of their holy calling.

The following extracts from a most affectionate letter to his son, must form the appropriate conclusion to this article; it was written in November, 1801:

"During almost sixteen years' continuance in London, though often greatly indisposed, I have never once before been prevented officiating on the Sunday: but I have now done nothing since Wednesday se'nnight in the evening. I have not been able even to pray in the family till last night, and then with great difficulty. In the former part of life, I had many more violent and long continued



fevers, but I have not been so ill, since I had a nervous fever in Shropshire, in 1783, and, as far as I can recollect, I never had so violent an attack of the asthma before. For many hours of two successive nights, it was all but absolute suffocation; and the sense and dread of that were continually present to my mind. Yet, bless the Lord, I was not left either to murmur or despond. I had very serious apprehensions of immediate death, though I said nothing to those around me; and all my cares, plans, hopes, (as to this world,) and every thing, except my wife and children, seemed quite out of sight. I had not any *sensible* comfort, yet I thought of dying without emotion; though the idea of dying by suffocation seemed formidable. I felt the grand concern to be safe; and was willing to leave all below, to have done with suffering, sin, and temptation. I did not feel much of what the apostle mentions, of *DESIRING to be with Christ*; and I was convinced, for that very reason, that my Christianity was of a small growth; yet I trusted that it was genuine. I tried to commit all I loved, and all I had laboured to effect, into the Lord's hands; and I thought of recovering, as a sailor, just about to enter harbour, would of being ordered out to sea again. Yet I was willing, if the Lord saw good.—This was about the state of my mind. I could confusedly recollect very many things to be humbled for, and ashamed of; but nothing that impeached the sincerity of my professed faith in Christ, and love to him; and, though conscious of very many faults and imperfections in my ministry, I was also conscious, that I had honestly sought to glorify God, and save souls, in preference to all worldly interests. My hope was that of a sinner, throughout saved by grace: yet I was satisfied, that the aim of my heart, and the tenor of my conduct, since I professed the Gospel, evidenced that I had built on the sole foundation by a *living* faith.—When I die, it is not to be expected, that I should be able to declare my views and experiences; and therefore commit these things to paper, as what passed in my mind, when I had serious apprehensions of dying.

“It pleased God, however, at length to bless the means, and repeated emetics, blisters, &c. abated the paroxysm; yet the lungs were left in such a state, and I had so strong a fever, that, for almost ten days, I tasted neither animal food, nor fermented liquor, except a spoonful of wine two or three times, by way of trial, which always disagreed with me. So that, altogether, I have been reduced very low; but, thank God, the fever yielded to medicine; and I have now nothing remaining of my disorder, but the languor, and a sort of irritable state of the lungs, which chiefly troubles me by preventing me from sleeping. In other respects I am amazingly recovered, and relish my food better than I have done for months past. I am, however, advancing in years; and this attack will probably have some effect upon my plans, so far as to make me backward to undertake all that labour, which I had some thoughts of. But wherever, or how long, or in whatever way, I may be employed, I never felt so deeply convinced in my life, that *being employed as a minister*, is the only thing worth living for. The vanity of all worldly possessions, distinctions, connexions, and enjoyments, never so forcibly impressed my mind, as on this occasion. The folly of shrinking from that hardship or suffering which the frown or scorn of men can inflict on us, for faithfulness, appeared extreme; when I felt how easily God could inflict far sharper sufferings, if he saw good. The reality and importance of eternal things shone on the scenes around me; so that the crowds of noble and affluent sinners, following the steps of the rich man in the Gospel, appeared the most miserable of wretches. Transient pain taught me emphatically the value of deliverance from *eternal* misery; and endeared the love of the Deliverer, who voluntarily endured such pain and agony for us vile sinners. The evil of sin, the happiness of the poorest true Christian, and the little consequence of the smoothness or ruggedness of the path, provided we come to heaven at last; these things, and others connected with them, have not, for many years at least, so impressed my mind.—The Friday evening before I was taken ill, I preached on the text, *Follow holiness, without which no man shall see the Lord*. But I did not properly dwell on the Lord's method of making us *partakers of his holiness*: so he has since preached to me on the subject. And as I now think little of the distress and pain attending the remedies used for my body, (the pain is all past,) because I hope I shall have the subsequent benefit of better health; how little should I think of the sharpest sufferings I can here go through, if the health of my soul be forwarded, and, at length, perfected by means of them; or rather how ought I to bless and



thank God for them all.—Pray for me, that I may not lose these impressions; but if spared, may live, and preach, and pray, and write, in a manner, somewhat less unsuitable to the vastly important services I am engaged in; for *who can be sufficient for these things?*—I rejoiced, and blessed God, when I recollected that he had put you into this high office of the ministry. O may he preserve you from the snares, and smiles, and frowns of the world; from the fascinations and delusions, from the lukewarmness, and evangelical formality, and attachment to secular interests, which are sanctioned too much in the church! May you be a wiser, holier, more faithful, and more useful minister, than ever I have been!—O keep the concluding scene in view every step of the way; and judge of every thing by it. The evils I have protested against in health appeared to me far, far more pernicious, as I lay gasping for breath than before; and I seem to rejoice in the hope of entering further protests against them.—But I must stop my pen, or I shall hurt myself. You will excuse the overflowings of my heart at this time: it never was more full of love for you .....My love and blessing to my daughter. God bless and prosper you, in the best sense!—Your truly affectionate father,

THOMAS SCOTT."

The happiness of Dr. Scott was not found in the glory of his name, or in the expectation of such glory; but in the daily view of divine truth, the daily enjoyment of holy feelings, the daily effort to accomplish useful designs, and daily fellowship with heaven.

## Intelligence.

### UNITED STATES.—GENERAL ASSOCIATION OF CONNECTICUT.

*At a Meeting of the General Association of Connecticut, at Tolland, the third Tuesday of June, A. D. 1822, the Committee appointed on the State of Religion, made the following Report:*

It was the privilege of this Association, at its last session, to report a work of divine grace, powerful in its operation, great in its extent, and delightful and animating in its effects. While we looked upon the stately goings of God among us; the ease with which sinners, in multitudes, were turned from the ways of sin and death to those of holiness and salvation, we hardly allowed ourselves to anticipate the embarrassments into which we should fall, or the gloom which we should feel, when the Holy Spirit, should, in a great measure, be withdrawn.

We now review a different year. A year, however, not without many traces of divine goodness toward the churches under our charge; though, a year, which in many sections of the state, discloses to us the condition and character of man in the absence of divine grace.

The revivals of religion, which were in a happy progress at the time of the last session of this body, continued, for months, in some instances, into the year which now closes. The city of New-Haven is the only place, in which, after a decline of the work of grace, there has been any considerable revival of it. But in many places the rich fruits of it have been realized in large accessions to the churches. These clusters of the vines, together with the gleanings from the state at large, presented to us in the returns of the several district associations, enable us to state, that something more than three thousand persons of our denomination have, during the year past, made a public profession of religion.

With fervent gratitude to Him, who, by his power, preserves his

saints in the faith, we receive assurance, that apostacies of recent professors are very rarely to be found. The complaint however is, from several regions, wide as the territories of district associations, that there is, in the churches, a general diminution of religious zeal; a decline of social prayer; and, in the world, a recuscitation of the usual spirit and forms of vice. That awe, which, while the power of divine grace was manifestly present, pervaded almost every unsanctified mind, is gone; and the reproofs of the Gospel are now avoided, or when heard are disregarded. The natural state of man comes forth to our view, as a testimonial, though a deplorable testimonial, of the truth of the Bible.

While God has suffered the depravity of man thus to confirm his word, he has not left himself without witness, in that he hath sent the rain of his special grace upon some of our churches and parishes which has made them as a well-watered garden. Upon the first parish in Litchfield, there is at present, and there has been, for several months past, a copious effusion of the Holy Spirit.

Suffield, Wilton, Pomfret, West and South Woodstock, Killingly, and Exeter have been blessed with a revival of religion. Norwalk and New-Canaan are also refreshed, and two or three other places in their vicinity, and a few elsewhere, share, in a less degree, the precious blessing.

The instruction of children on the Sabbath continues its happy and hopeful progress, without abatement. The interests of religion in the Heathen Mission School, at Cornwall, and in Yale College, and especially in the department of the charity students, still present a pleasing aspect.

Upon the ministry of the Gospel in the state, we look, not without, some melancholy reflections, nor without anxiety. Not that any thing has interrupted our harmony, or in the least deversified our creed. Not that we would overlook the kindness of the Head of the church in recently giving worthy pastors to some of our needy churches, thereby setting his seal to the usefulness of our Domestic Missionary Society, and crowning, with joyful success, the efforts of other churches, themselves, to sustain the institutions of religion. But a painful fact we must acknowledge. The company of those who proclaim the Gospel is somewhat diminished. Three have slept in death: two of the aged fathers, and one brother in the midst of his days, with whose life many of our hopes were extinguished. This is the monitory work of God, to whose rebuke we silently submit. But the inroad upon our fraternity, which fills us with the most concern for the welfare of our Zion, is the unprecedented number of our dismissals which has occurred within the last six months. We can only hope in God, that these distressing events, are not the result of causes which are still to multiply similar calamities and fears. He can confirm our standing—He can repair our breaches.

With this confidence we compose our minds to contemplate the fact, that the ministers and churches of our connexion are still blessed with union of faith and great peace. He who has been around our little abode, for walls and for bulwarks, we rejoice to learn, has saved us from the irruption of any new heresies; and he who has been in the midst of us, for our glory, has spared our eyes from beholding an increase of such as have long been among us.

On the whole, reviewing our occasion for humiliation, and our causes for

hort and entreat you to redouble your diligence, and “Be steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.” Gird yourselves for your warfare; “Be strong—quit you like men;” be fervent in spirit, and importunate in prayer; exert yourselves to promote the interests of the Redeemer’s kingdom, by cherishing your respective churches, and by upholding by your prayers, your labours, and your contributions, our school of the prophets, and the Bible, Missionary, and Tract Societies, and Sabbath Schools, by which God, in his holy and gracious providence, is watering and fertilizing our miserable and parched world. By so doing, it is confidently hoped you yourselves will be watered and refreshed. “The grace of our Lord Jesus Christ be with you. Amen.”

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### THE FEVER.

By some of the papers, published at a distance, we perceive that erroneous opinions are entertained, with respect to the extent of the calamity with which Providence has visited our city. The circulation of such misstatements tends greatly to increase the inconveniences we already sustain, by preventing that free intercourse which may be safely continued, and which the commercial character of our city requires. It is true, that the lower part of the city is almost deserted, and to this circumstance, may we impute, under the divine blessing, the comparatively small number of victims; for had the population remained in the infected district, there, doubtless, would have been many more cases. But those parts of the city where the principal business is transacted, never were more healthy than at present. The weather has become cooler, the daily number of cases is diminished, and the disease puts on a milder form. Notwithstanding the obduracy of our hearts, mercy has been mingled in our cup of affliction; and if no other will, let this consideration humble us, increase our gratitude to God, and lead us anew to the Saviour, and to more perfect obedience to his will.

A suggestion was offered in our last number, on the duty and obligation of observing a day of general fasting, humiliation, and prayer, throughout our city. On Monday last, a meeting of the Clergy was held, and a communication made to the Hon. Corporation on the subject, which will probably result in the appointment of a day for this appropriate service, at no distant period. Should such a season be set apart by our city councils, we hope all our citizens will, for the time, lay aside all worldly employments and vain amusements, and by prayer and fasting, humble themselves under the mighty hand of God.

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### CIVIL RETROSPECT.

#### FOREIGN.

MUCH news has been received since our last communication with our readers, but few events have occurred to vary the aspect of affairs since that which was then presented.

*Russia and Turkey.*—In the East of Europe the balance between war and peace still hangs suspended, and the kings of France and England have both informed their parliaments that it was not likely that the peace of Europe would be disturbed, by any war between Russia and



**Turkey.** This seems to be a more stable ground of reliance for our opinions, than any other information we possess. At so great a distance from the scene of action, and deriving our information from sources entitled to little credit, our speculations on this subject can be little more than mere conjectures. We cannot, however, but remark the treatment which the Emperor of Russia receives at the hands of most of our brother politicians. While reports presented the probability of a war, he was the fierce tyrant, seeking to overrun Europe, on the purposes of ambition and fanaticism: the reports being now for peace, he is the dastardly deserter of the Greek and Christian cause, purchasing a paltry province with the sacrifice of a brave, oppressed Christian people. For our parts, and the parts of the few who think with us, we confide in the tried character of the Russian Emperor, in the wisdom, moderation, firmness, courage, and just and honourable principles, which he has uniformly exhibited, that the course he shall adopt will be one that shall consult the just rights of Greece, and her claims to his interference, as well as those principles of national morality, which forbid war except as the last of measures.

**Greece.**—The Greek war continues with unabated cruelty, and, on both sides, with untiring energy. The Greeks are daily getting more and more the possession of their own country, and appear to be acquiring a superiority on the sea. This bloody war seems to give new experience of the depths of depravity to which human nature can descend when unrestrained by the power of the Christian religion. The Island of Scio has been sacked by the Turks, and been made the scene of murder, pillage, and pollution, exceeding in cruelty all former history. Not very long after these atrocities, committed by the Turkish fleet, an attack upon this fleet was made by some Greek fireships, and a large part of it, including the admiral's ship, was destroyed, and the admiral himself, with a considerable number of his crew burnt to death. So swiftly did the righteous Ruler of the world call him to his dreadful account. Notwithstanding the character of this war, we have seen the report that a ship, or ships, were building in France for the Turks: of this, no nation would be reported to be guilty, were it not known to connive at, if not to encourage, the African slave trade.

**France.**—France remains a subject of some internal disturbances, sufficient to exhibit to its subjects a tyrannical government, and yet not sufficient to shake its peace. That country experiences, in the most striking manner, the evils of having had its institutions unsettled, and the principles of its population corrupted. The leaders of parties in that country, are governed by fear and ambition alone, and will, probably, start a new course of civil contention and discord, on the death of the present monarch, and the attendant difficulties of a new reign: while the people at large are sunk to so great an extent in the superstitions of Papacy, or the atheism of infidelity, as to present no restraining force to counteract the designs of its wicked politicians. Among the debates in the French house of commons, we observe a violent animosity on the subject of the Lancasterian System of education. The ministry, who are ultra royalist, and ultra catholic, oppose the system, on the ground that so many of the teachers of that system, in their country, are too liberal minded, and unfriendly to religion; while, on the other hand.

the opposition accuse the ministry of diminishing the machinery of education, and throwing it wholly into the hands of a Catholic priesthood. We have no doubt that there is truth in the complaints of both parties. Yet we hope that education will so generally commend itself to men of all parties, who have any decency of principle left, as to enforce itself upon the numerous, active, and intelligent population of France, and make it, at some future period, nearer than our fears would predict, a blessing as great as it has been a scourge to the world.

*Spain.*—Spain also continues a prey to alarming dissensions, evincing a state of things which will probably end in some catastrophe more bloody than it has yet witnessed. A violent hostility subsists between the constitutionalists and the friends of the ancient state of things. Revolts of the troops are daily taking place, and threatening the government for not appearing sufficiently attached to the constitution, while on the other hand, bodies of armed men are every now and then found fighting against the established authorities, under the title of the army of the faithful. Mean-while the king makes every concession to the popular demands, and thereby seeks to prevent the pretext for rebellion. How vain the endeavour to govern a people too much enlightened to endure a tyranny, too little to bear liberty!

*England.*—England has lately lost, in Lord Londonderry, one of the greatest statesmen the world has ever beheld. Having aided, by the vigour and wisdom of his measures, to conduct England through the greatest struggle in which the nations of Europe were ever engaged; a struggle too in which the very existence of all that was desirable in her government and institutions was, in a degree, placed in hazard; being still in the prime of his days and vigour of life, arrived at the height of his glory, oppressed by no adverse fortune, threatened with no calamity, we see the hand of the Almighty laid on him, his mind impaired, and his life taken away by his own hand. What can more powerfully call us to put our trust in God, as the Ruler of Nations, as well as the judge of individuals, than events like this? What demonstrates more clearly the folly of all other dependence than upon the Almighty?

#### DOMESTIC.

No news of a domestic character has come to our knowledge since our last article, which we are now able to notice. Indeed the prevalence of the pestilence in our city, so absorbs our attention, and engrosses our anxiety, that it must be events of no common magnitude to withdraw us from our contemplation of its progress. May it be deeply pondered by every one of our readers, and may they consider that whether exposed to this calamity or not, they are no less in the hand of God, equally dependant on his care, and to be called by perhaps as swift and unexpected a messenger to his bar. As yet the threatening has far exceeded the stroke; the pestilence has been awfully malignant in its character, but so slow in its advances as to give sufficient warning to flee from its ravages: may its purpose be answered, without a full infliction of the evil which this pestilence, as a cause, is evidently so adequate to produce.

*September 30th, 1822.*

## Seaman's Magazine.

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He maketh the storm a calm, so that the waves thereof are still. Then are they [sailors] glad because they be quiet; so he bringeth them unto their desired haven. *Psalms.*

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### LIVERPOOL BETHEL UNION.

THE Bethel meetings at our wharves have been suspended for the present on account of the prevailing fever, and in the absence of the reports which they usually furnish we presume the following summary of the proceedings of our friends at Liverpool will be found profitable and interesting.

AT a late meeting some Seamen prayed in language that drew forth the best and finest feelings of the heart, and gave a tone to the meeting which was highly pleasing and gratifying. Just when the meeting was breaking up, a seaman stepped forward and said: "Avast there, shipmates! I have a word to say to you; I will not detain you long. You all remember the gale of last night, and how it blows even now. I was out in the midst of it. We put to sea in company with many others, and were overtaken in the storm. It was a dreadful one:—a dreadful night indeed. I have encountered many gales, but the gale of last night was the stiffest one I ever remember. When the captain took the command of the ship, I went down below to refresh myself a little, (having been on the deck for many hours,) and the first thing I did was to get down on my knees, and thank God I was not washed overboard; I had great comfort from reading the 107th Psalm.—I continued praying and reading nearly one hour, and rose from my knees quite refreshed and recruited in my strength, as though I had not endured any fatigue. My soul was stayed upon God; and although the sea was raging mountains high, all was tranquil and peace within. I felt the mighty power of God supporting me in that dread hour, and experienced the consolations of religion in a manner I never felt before, though in the very jaws of death. I would not have exchanged my feelings for all the world. I knew by happy experience the Bible is not a cunningly devised fable; and that

'The Lord who rules on high,  
And all the earth surveys,  
That rides upon the stormy sky,  
And calms the raging seas,'

was mine; and that I had nothing to fear. I again went upon deck, and the captain went below; and *he also went to prayer*, (as he told me;) and, blessed with fresh courage and strength, we were enabled to weather the storm, and bring back our vessel safe to port, without losing a single spar or rope, or a hair of our head being hurt.—Who



can experience such a mighty deliverance, without acknowledging the hand of providence, and thanking God for escaping a watery grave, when we hear of many of our shipmates having been lost, and swept away into eternity, in last night's gale. I bless God for these Bethel meetings, for Seamen to repair to. I have come here to-night, thinking it best to do so, and tell you of the Lord's dealing with me."

March, 1822.—In conversation with a respectable middle-aged seaman at one of the prayer-meetings, one of our members asked him, what first induced him to attend to religion? After a pause of some moments, in order to recover the agitation the question had produced, he related the following narrative :—

"I have been a sailor from a very early age, and never thought about religion, or the concerns of my soul, until my return from my last voyage. My home, where I have resided eighteen years, is at a village near Workington, in a small cottage, the next to a neat chapel; but, the people who go to this chapel being called by the neighbours *Methodists*, I never would venture inside the door, nor suffer my family, if I could prevent it. I usually sail out of Liverpool. During the winter the vessel is laid up. At those times I return home for a few weeks to my family. Having a small family, and the times pressing rather hard upon us, during my absence last summer, my wife, endeavouring to save a little, sent my oldest girl, about six years of age, into the Sunday-school established at the chapel. My stay when at home being generally of short duration, (about three or four weeks,) my wife might suppose it would be no difficult matter to keep me in ignorance of the circumstance.

"I came from my last voyage before Christmas, and journeyed home. Being late when I arrived, I had not the opportunity of seeing my eldest girl until the following day. At dinner time, when we had sat down, I began, (beast-like,) to eat what was before me, without ever thinking of my heavenly Father, that provided my daily bread; but glancing my eye towards this girl, of whom I was dotingly fond, I observed her to look at me with astonishment. After a moment's pause, she asked me in a solemn and serious manner, 'Father, do you never ask a blessing before eating?' Her mother observed me to look hard at her, and hold my knife and fork motionless; (it was not anger,—it was a rush of conviction which struck me like lightning :) apprehending some reproof from me, and wishing to pass it by in a trifling way, she said, 'Do you say grace, Nanny?' My eyes were still rivetted upon the child, for I felt conscious I had never instructed her to pray, nor even set an example, by praying with my family when at home. The child seeing me waiting for her to begin, put her hands together, and lifting up her eyes to heaven, breathed the sweetest prayer I ever heard. This was too much for me: the knife and fork dropped from my hands, and I gave vent to my feelings in tears." Here a pause ensued. He appeared much affected. On recovering himself, he continued, "I inquired who had thus instructed the child. The mother informed me, the good people at the chapel next door; and the child never would go to bed, nor rise in the morning, without kneeling down to pray for herself and her dear father and mother.

Ah ! thought I, and I never prayed for myself or my children. I entered the chapel in the evening, for the first time, and continued to attend the means of grace there. The Lord having awakened me to a sense of my danger through the instrumentality of a dear child, I am now seeking him with all my heart, and truly can say I am happy in the thought, that Jesus Christ came into the world to save poor sinners, of whom I am chief." After some further conversation we parted, but with a hope to meet again.

Saturday Evening, April 16.—At the close of a Bethel meeting, an interesting looking Sailor, (very meanly clad,) applied to one of the Secretaries of the Bethel Companies to know if it was possible for him, a poor sailor, who had no money, to be put in possession of a Bible. He was answered, that the books were so very reasonable, that it was presumed if a sailor was anxious to obtain a Bible, he would not refuse the small sum required. "Sir," said he, "I am going to sea to-morrow morning, and should not wish to go without ; but, Sir, I really have no money ; I am truly poor. If I could get one upon the credit of my word, until my return, I will then cheerfully pay its value."—Well, my good fellow, said the friend, I have no authority to recommend you to any who gratuitously give Bibles ; but, if you will call at my house to-morrow morning early, I will do my best to supply you with one. He called at the appointed time, when the following conversation ensued :—

*Friend.* Have you never been in possession of a Bible ?—*Sailor.* Not, Sir, since I have followed the sea.

*F.* How long have you followed the sea ?—*S.* Nine years ; rather more.

*F.* You have been accustomed to read the Bible when young ?—*S.* When at school, or at my father's in the family.

*F.* Were your parents religious ?—*S.* They used to go to church regularly on the Sabbath, and my father always prayed morning and evening in the family.

*F.* What led you to leave your parents' home for a sailor's life ?—*S.* Why, Sir, my father resided at ———, in the West of England, and possessed large landed property. I have an elder brother and five sisters. Every attention was paid to give us an useful and suitable education ; but I was prone to idleness, and would spend great part of my hours from school in any company I could meet with, however loose or wicked. I grew fond of gambling, cockfighting, racing ; in short, I gave myself up to vice. My father, after many reproofs, denied me pocket money. This caused me to conduct myself more violently. I behaved very undutifully to my father, which produced a violent quarrel. I left his house, and engaged myself as a ship-boy. I thought I should then be free. Having no one to look after me, I gave way to every vice. After an absence from home of about nine years, and having been out of employ until I was almost starved, I returned to my father's house last summer. I found my father had been dead several months, and had left all his property to my brother and sisters, who informed me, that my undutiful conduct had so grieved

my father, that in the event of my ever again visiting home, he had bequeathed me only £5, to furnish myself with the means of travelling back again. I immediately left the place with a heart bursting with grief and anger. I again embarked for sea.—Often, during my last voyage, my spirits have sunk, and a painful melancholy oppressed me, occasioned by what I considered the cruelty of my friends. One day, in this frame, I took hold of an old Bible belonging to one of the crew, and read it. There I read that the heart of man is deceitful above all things, and desperately wicked. I soon found that sin was the cause of all my misery. I took every opportunity to borrow a Bible to read, and the Lord was pleased to bless the reading of his Word. I felt I was a great sinner, and had forfeited all right or claim to even an earthly friend. I began to pray, and to beg of God to pardon my sins, for they were great. When I came on shore from my voyage, I was invited the first evening by some persons whom I met in the street to attend a Sailor's prayer-meeting. I readily went, and, thank God, it proved a great blessing to me.

*Friend.* I am happy to hear such a change effected by the reading of the Holy Scriptures. Have you felt no desire now on shore to indulge yourself in your former practices?—*Sailor.* No, Sir, bless God, I have desired more for the evening to attend the Bethel flag, or on a Sunday to go to church or read a Bible, than any thing besides. And now I am going to sea,—and would not for any wealth, go *without a Bible.* A Bible was presented to him, and he appeared to receive it with sincere and lively gratitude.

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#### THE YOUNG DUTCHMAN.

*Extract from a Letter received by one of the Members of the Bethel Companies.*

DEAR SIR,—The young Dutchman you favoured with your conversation at the meeting-room in Pool-lane, and of whom you have been pleased to take notice, begs you not to be offended with the liberty he takes, in addressing these lines to you. Although a stranger to you, I feel myself pressed to offer you, dear Sir, humbly and respectfully, this small token of gratitude. I thank God for his boundless grace in the sending his beloved Son Jesus Christ to save poor sinners, and even such a miserable wretch as I am, and surely in that regard I ought to burn with gratitude and love to that God and gracious Lord, for inspiring such a body of men and Christians, as the Bethel Seamen's Friends, (*blessed be they for ever,*) to take so much pains and trouble to bring us, of other ranks and classes, a despised, yea abhorred, set of people, to the fold of Jesus, and as I hope, through him to God the Father. I also feel myself compelled to return my sincere thanks to you, worthy Sir, and the Rev. Mr. L., and indeed to the whole Bethel and Seamen's Friend Society, for the interest and love you have for the welfare of our immortal souls, as well as for the pains and trouble you take so constantly to call us from our profane



and profligate ways, to the way of the Lord revealed unto us by our Lord and Saviour in the blessed Gospel. O may the giver of all blessings, pour his particular blessing, both temporal and spiritual, in abundance on your heads. O may thousands, thousands of seamen be pearls in the crowns of your reward. Yes, may thousands of seamen of all nations, bless the day they first did see a Bethel flag flying in the air. May this unworthy token of my gratitude be pleasant and welcome to you.

I humbly and respectfully beseech your kind remembrance towards me in your prayers, especially that after my leaving this town the merciful Lord may grant me grace to come to him and remain with him, in and through our blessed Saviour Jesus Christ, in spirit and in truth. O what a blessing would it be for me, (who have been very hardened in sins, and have well deserved to be beaten with double stripes,) what a blessing would it be, that through me being converted and born again, showing this blessed state in all my conduct, so much as a cabin-boy may turn to the Lord, for I have been very notorious among my seafaring acquaintances, for drinking, and all the consequences of this dreadful sin, as swearing and ill communications; but I hope and pray that this case, through the assistance of our blessed Saviour, may alter to the contrary.

O pray for me, for I verily deserve double punishment, having been taught in the way of our Lord, for I was educated in the Orphan House at Amsterdam. Yes, I was taught in his ways from my childhood, but did not walk in them, even not last voyage that I was home, after hearing in Liverpool last winter the Rev. Mr. L. and other ministers on board of ship, as well as in chapel. But I find that intentions made in a man's own strength are vain; yes, for he doth not keep his vows: but I now look to Christ, who will cast no one out. O pray for me, for the prayer of the righteous has great power and shall be answered.

I hope, (submitting myself to the Lord's will,) to come back here in a short time. If I should not have the pleasure of seeing you again, dear Sir, I again thank you sincerely, and hope, (may the Lord grant it, for Christ's sake,) to meet in the harbour of joy and peace, safe moored in the arms of our Saviour. The Lord bless you, and me, and every soul, for Christ's sake. Amen.

I call myself  
Your humble and thankful Servant,  
JACOB R—————

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For the Seaman's Magazine.

### THE SAILOR BOY'S MOTHER.

#### I.

SOFT and low the widow's prayer—"Thy will be done,"  
As lonely she lay on her tear sprinkled pillow;  
For she thought of her boy—her own darling son,  
Who wand'ring, had roamed far away on the billow!

## II.

And breathless she lay as the wind whistled loud,  
 With a heart that beat wild in her bosom of sorrow ;  
 For she thought how her child all wrapped in his shroud,  
 Might sleep in the waves ere the dawn of to-morrow !

## III.

And calmly she prayed for her dear orphan boy,  
 While the thick gathered clouds in torrents were pouring ;  
 She prayed for her child—her sole earthly joy,  
 And started as loudly the thunders were roaring !

## IV.

She thought of the time when at childhood's first dawn,  
 He would linger around her, and soothe her commotion—  
 Would comfort his mother with sorrow now wan,  
 As she mourned for the husband who sunk in the ocean !

## V.

She thought of the time when he sat by her side,  
 On a bright summer's eve, when the stars were all glowing ;  
 And she taught him that Being whose power is so wide,  
 And whose mercy on man is so constantly flowing !

## VI.

She thought of the time, when he left her to roam,  
 And told his fond parent with tears that were starting ;—  
 Where'er he should go he would think of his home,  
 And his mother's advice at the hour of their parting !

## VII.

Then she thought of the hour when time would be past—  
 And she shrunk from the thought with a bosom all trembling ;  
 For then she might meet her orphan boy last,  
 And see him in anguish on the left side assembling !

## VIII.

'Twas thus the poor widow then prayed for her child—  
 " Oh ! may heaven preserve him now far on the billow ;"—  
 Then gently she sighed and most sweetly she smiled,  
 As she thought of her orphan—and died on her pillow !

T.

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**Notices and Acknowledgments.**

☞ THE Synod of New-York, and New-Jersey, will hold their next meeting in Elizabeth Town, N. J. on the third Tuesday in October, being the 15th instant.

" AMICUS" is received, and will have an early insertion—we hope he will continue the subject.

If some of our correspondents have observed that their communications have not been noticed, we must beg them to unite with us in the exercise of a little patience, until we can return to our *Scrutoire*, which now unfortunately is in the infected district.